Rosa, Mr. Peter Comp.
Room 336
Citizenship Bldg.
Ottawa, Ont.

FRIDAY, JAN. 8, 1965
5th OF SHVAT 5725
SIDRAH: BESHALAH

Sabbath Starts:
Toronto: 4:43
Montreal: 4:10

ZIONISTS AT CONGRESS BY DAVID BEN GURION (PAGE4); ARAB-JEWISH DIALOGUE (PAGE 3)

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

Price - 10¢ Authorized as Second Class Mail, Post Office Department, Ottawa, and for payment of postage in cash. • LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA • TORONTO & MONTREAL, FRIDAY, JANUARY 8th, 1965

Secret Meeting of Montreal Nazi Conspirators as photographed by the Magazine "Zero". (See Marginal Notes Page 5)

OTTAWA WILL BE ASKED TO PROBE NAZI BOYCOTT

The most recent outrage committed by the would-be Nazi leader of Scarborough, calling for a boycott of The Canadian Jewish News, will have its repercussions in Ottawa, this newspaper was told.

A leading parliamentarian of the party in Government and one of the most prominent opposition MP's is awaiting the reopening of the sessions in order to bring up the issue. Also the post office may be asked how it could be possible that such trash and material directed against a business enterprise could be passed through Her Majesty's Mail.

The Nazi undertaking to fight The Canadian Jewish News, we were told, indicates that this newspaper was singled out by the Hitlerite underground because it has succeeded in rallying progressive, public opinion against the subversives.

Many Jewish and non-Jewish organizations have communicated their support to The Canadian Jewish News, which now is the target of the neo-Nazis. Among these and especially prominent are the groups of New Canadians, former Concentration camp inmates such as The Organization of Former Concentration Camp Inmates in Montreal and Toronto.

In a special resolution adopted by the Farband of Lithuanian Jews in Toronto, under the chairmanship of Reuven Madesker, it was stated:

"At the executive meeting of the Farband of the Lithuanian Jews in Toronto, it was decided to express our heartfelt thanks to M. J. Nurenberger, editor of The Canadian Jewish News, for his courageous and forthright stand in the fight against Nazism, the scourge of civilization.

"The Canadian Jewish News and Mr. Nurenberger's editorial comments should be read by all who want to preserve democracy of freedom."

Meanwhile the neo-Nazi effrontery here has strengthened the movement in Canada to ban hate literature from the mails and media of communication, discussion of which is being resumed by the External Affairs Committee of the House.

One of the few dissenting voices opposing such ban in the name of freedom of speech is that of United Church leader Rev. J. R. Hord, chairman of the United Church Board of Evangelism and Social Service.

• Commentary •

By M. J. Nurenberger

THE DEPUTY IN TORONTO

Finally, The Deputy is coming to Toronto. This controversial play which aroused so much passion elsewhere will be discussed in Canada too. Is it prejudiced? Is it fair? Is it a slur on the Catholic Church, or is it just another drama written to attract people to the box office?

First, let me say that this play, which discusses frankly the role of a pope, could not be interpreted as an offense to the Catholic Church.

Of course, one must realize that sensitive believers, who refuse to see anything but divinity in any leader of the Church where the pontiff reigns supreme without any criticism allowed, will be upset by this theatrical image of Pius XII. However, here non-Catholics, as well as many who do proclaim allegiance to the Church of Rome, will see in The Deputy (as has been discerned in other countries) the reflection only of the failure of a man at the historic moment when his word, his intervention, his strong stand could have prevented a tragedy.

* * *

Some may resent the discussion of the rôle of Pius XII vis-à-vis Hitler's Germany. However, no one can ignore the documents. As time passes, further proof is furnished (adding to existing, official diplomatic records), indicating that Pius XII was, without a doubt, a pro-German pope.

* * *

Most of the people under Hitler's rule, whether in Germany or in occupied countries (Rhineland, Bavaria, Silesia, Western Europe, Austria, Hungary, Poland), were Catholic. Taking this into account, a courageous stand on the part of Pius XII—denouncing Hitler's atrocities—could have changed the entire situation.

Instead, while unheard of cruelties were being committed day and night, Rome remained silent. More than that, official documents now released reveal beyond any doubt that German diplomats in Rome were assured by the Vatican that the Apostolic See would consider all news concerning official German policy of genocide as pure wartime propaganda of its enemies. Even the American ambassador, noting in a moment of despair the lack of courage and the incomprehensible indifference on St. Peter's Square, reported to Roosevelt that the Vatican would remain neutral so long as Pius XII was its leader. Consequently it did "remain idle by the blood of (its) brethren".

* * *

This is a sad chapter in modern history.

It may be true, as some official Catholic writers state now, that the author of The Deputy, Rolf Hochhut, a German Protestant, is biased, that he would like to have the Vatican blamed for what was, essentially, a German "Protestant" sin. Nevertheless, above and beyond any of these criticisms stands the inconvertible fact that Pius XII remained silent. Besides, the question of why Adolph Hitler, who was born a Catholic, never was excommunicated still is one to be answered by those in the Vatican opposed to the criticism of the late Pope.

* * *

The presentation of The Deputy is important — and not merely from the point of view of historic records. It is relevant in order that the task, begun by the truly great Pope John XXIII (whose passing from the international scene is lamented sincerely by men of all faiths), be not ignored in Rome.

The recent battle of ideas at the Ecumenical Council led by such important and progressive Church leaders as Canada's Emile Cardinal Leger, Boston's Cardinal Cushing and, above all, German-born Jesuit Augustine Cardinal Bea proves that obscurantism in opposition to freedom is not necessarily racialist, German or "conservative" Catholic. There are men of true faith and passion for freedom in all camps and among all religions.

For that reason, The Deputy is both a pertinent reminder and a display of relevance. It directs every person to the eternal alternative placed in Him who rules over all; it indicates the choice between right and wrong, good and evil, cowardice and courage, life and death.

Labour To Keep Pledges

U.K. SUPPORTS ISRAEL

Death Sentence For Polish Nazi

LONDON (JCNS) — For participating in the extermination of Jews during the war a Pole Jan Hecko, was sentenced to death by the district court of Wroclaw (formerly Breslau) last week.

Hecko joined the Nazis shortly after the German invasion of Poland. From 1941 until 1943 he co-operated with the Germans in the mass murder of Jews, participating in the mass shooting of the Jews in the Ghetto of Janov-Poleski and the hunting down of Jewish partisan groups in the area.

In demanding the death penalty, the Polish State prosecutor pointed out that "6,000,000 Polish citizens, 3,000,000 of them Jews, were put to death by the Germans. For us in Poland these crimes are still fresh and the blood of the innocent victims will call for justice until the last criminal has been tried and sentenced."

In sentencing him to death the judge said that Hecko "volunteered to join the Germans" and took part in the murderous activities perpetrated by the Nazis in co-operation with some White Russians, showing unusual brutality towards their victims.

Clarifies Position: British P.M. Harold Wilson.

WILSON MAKES STATEMENT

LONDON (J.C.N.S.) The Prime Minister's recent pronouncements concerning Israel and the Middle East are viewed in diplomatic circles as a clear indication of the resolve of the new British Government to chart its course along the lines which the Labour leaders outlined before assuming office.

Mr. Harold Wilson's reply to Mr. F. Burden, M.P., taken together with the earlier statements made by him and by the Minister of State for Foreign Affairs (Mr. George Thomson), reaffirmed Labour's pledges of support for Israel's independence and for an international agreement to stop the arms race in the Middle East. They also demonstrated the Government's determination to maintain Britain's remaining positions in the Persian Gulf and in South Arabian federation but within a new framework.

It is in that area that British policy and Nasserism meet each other on a collision course which the three meetings between the Foreign Secretary. Mr. Gordon Walker, and the Egyptian Ambassador have been unable to avert. While President Nasser reserves his bitterest attacks for the U.S.A. and West Germany his propaganda machine still has the British as its main target.

Allies Urged To Impress On Arabs Israeli Position

BONN (JCNS) — The United States, Great Britain and France, should be persuaded to tell the Arab States in unmistakable terms, that West Germany could not be treated as a country "with a special status" in her relations with Israel. A large-scale, worldwide diplomatic offensive in support of the establishment of full diplomatic relations between West Germany and Israel should be launched, Herr Gerhard Jahn, a prominent Social Democrat member of the Federal Parliament, said this week.

In an interview with the leading Hamburg weekly "Welt am Sonntag", Herr Jahn declared: "After all, the Arab States do not mind the U.S., Britain and France having ambassadors in Cairo and Damascus as well as in Tel Aviv". He expressed the view that "unilateral action" by the Federal Government on this issue was unadvisable, since it might entail a closer Arab relationship with the East German Communist regime.

"Such retaliation would naturally be political blackmail, but it is nevertheless possible," the Social Democrat Deputy said.

TORONTO EITZ CHAIM DINNER THIS SUNDAY

The elite of Toronto's Jewish community will be present this coming Sunday, January 10th, at the Torath Emeth Jewish Center for the annual dinner of our Eitz Chaim Schools.

Toronto's Eitz Chaim Schools, Day School and Talmud Torah, have long been recognized among the outstanding educational institutions in North America. Some of the most prominent citizens of Toronto, including Mayor Philip Givens, are among the Eitz Chaim alumni.

The dinner will begin at 6:30 p.m. Rabbi Jacob Weinberg, dean of Toronto's Ner Israel Yeshiva College, will be the main speaker.

TURKEY CHANGING MIDDLE EAST POLICY

By our JCNS Correspondent

ISTANBUL

A new trend in Turkish foreign policy, which seems designed to court Arab friendship at the expense of Israel, was revealed during a foreign affairs debate in Parliament last week.

It was heralded by a paragraph in the report of the Foreign Affairs Commission, presented by Mr. Orhan Apaydin, the rapporteur, which stated: 'Turkey should show patience in her relations with the Arab countries and should follow a policy inspiring them with confidence. It is essential to consider relations with Israel of secondary importance in order to create this confidence."

In the debate, many deputies called for a new approach to the Arab and Moslem nations. Mr. Haluk Nurbaki, an Independent, declared that those who thought it was possible to maintain friendly relations with the Arabs and Israel at one and the same time were wrong. Another Independent, Mr. Kasim Gulek, alleged that Israel was exploiting Turkey's relations with her and placing Turkey in a difficult position.

"Whenever a Turk visits Israel," he observed, "the Israeli radio makes the utmost propaganda of the fact in its Arabic programmes."

The feeling of the House seemed to be that the Government should revise its Middle Eastern policy and, in the light of Cyprus developments, should give priority to its relations with the Arabs and members of the non-aligned block of nations.

Already the Government seems to be acting on this advice. It has decided to cancel all sports contacts with Israel. It is true that this followed the non-arrival of an expected Israeli basketball team, but there are reasons for believing that the decision was political.

In contrast with this, there have been a number of moves intended to win Arab friendship, including the dispatch of a Minister of State to Saudi Arabia to attend the coronation of King Feisal, and redcarpet treatment for the visiting Lebanese Minister of Public Works.

Academy Of Judaism Opens

Prof. Samuel Sandmel, Provost of the Hebrew Union College in Cincinnati and one of North America's outstanding scholars in the field of Hellenism in Jewish history, will be guest-lecturer this coming Monday, January 11th, at Temple Sinai, 210 Wilson Avenue, Downsview.

Dr. Sandmel, who will discuss, "We Jews and Jesus — A Jewish Scholar's View", will speak at 8:30 p.m., when the Academy of Judaism inaugurates its winter term.

The Academy of Judaism is sponsored by the Canadian Council of Reform Jewish Congregations as a public service.

Other eminent scholars and lecturers will be presented during the term.

Dr. Sandmel, also Professor of Bible and Hellenistic Literature at Hebrew Union College, recently has completed a book on the Jew and Jesus, which will be published by Oxford University Press.

He is a native of Dayton, Ohio, and holds a Ph. D. from Yale.

Interesting courses in Jewish Religious Thought, Jewish History, Bible, Basic Judaism and Jewish Literature will be offered by a galaxy of outstanding rabbis and other scholars: Rabbis Bernard Baskin, Jordan Pearlson, David R. Powell, W. Gunther Plaut, Prof. Emil L. Fackenheim, Mrs. Elaine Newton and Mr. Heinz Warschauer.

The Academy of Judaism now is in its third year and has established itself as one of major adult educational ventures in the community. Courses may be taken, "just for the pleasure of learning", but also for a "Certificate of Achievement".

SUCCESSFUL HISTADRUT INAUGURAL DINNER

Toronto's annual Histadrut Campaign on Sunday, January 3rd, launched its drive to raise $225,000 for Labor Israel. The total raised at the opening dinner was $115,000.

Kalmen Berger, on behalf of the Toronto Histadrut Campaign, presented an illuminated scroll to Bernard M. Bloomfield Q. C., National President of the Histadrut Campaign of Canada, on the occasion of his 60th birthday. Mr. Bloomfield was deeply moved by the warm appreciation extended to him and stated that the funds raised by the Canadian Histadrut Campaign will be allocated to the very vital task of building trade and apprentice schools in Israel, so that its youth, especially those of the Oriental community, be given the opportunity to become productive citizens of the country. The Canadian Campaign has already established and supports such schools in Petach Tikvah, Naharya, Dimona, Rechovot; other schools are being established at Tiberias, Kiryah Shmona, and a central school for 1,200 to 1,500 students will be built in Jerusalem.

Dr. Judd Teller, the guest speaker, said that the mark of the Histadrut is on everything in Israel, and that Histadrut is the stabilizing force in the country. Dr. Teller, who is Executive Vice-Chairman of the American Histadrut Cultural Exchange Institute, stressed the role played by Histadrut in Israel's aid to the emergent countries of Africa and Asia. He said that the United States government is turning to Israel to lend them experts to assist Washington in its war on poverty.

Louis Soupcoff, Chairman of the 1965 Toronto Histadrut Campaign, opened the evening with an impressive analysis of Histadrut's role in Israel and the importance of raising substantial funds for the many-faceted activities in the country. He asked all workers and supporters of the Israel Histadrut Campaign to increase this year their contributions for this noble cause.

His views on Jewish survival criticized: Dr. Nahum Goldmann opening World Zionist Congress in Jerusalem. 26th Congress also issued call to Jews in the West to come to Israel. (See editorial page 4).

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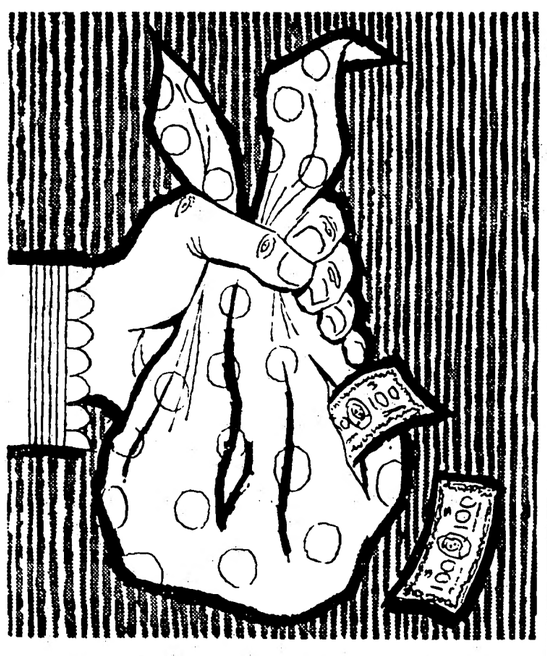

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HIGH TRIBUTE ACCORDED HENRY DONSKY AT BETH SHOLOM ISRAEL BOND DINNER

Warm and stirring tribute was accorded Henry Donsky, President of Beth Sholom Synagogue, and a staunch and devoted worker for Zion, at the "Bond with Israel" Dinner "held at the Synagogue to culminate the outstanding Israel Bond Campaign of 1964. Beth Sholom Congregation has consistently maintained its high level of leadership in the cause of Israel's economic re-birth and has won recognition across the country for the calibre of men who are in the forefront of the Israel Bond effort.

In presenting a beautiful parchment scroll to Mr. Donsky, Mrs. Morris Zweig, on behalf of the State of Israel Bond Organization of Toronto, expressed the warm affection and regard of the community for the inspiring example of selfless devotion which he has shown in all those causes dedicated to the advancement of the community, the Synagogue and the State of Israel.

Shown here are, left to right: Harry Polevoy, Israel Bond Chairman, Beth Sholom Synagogue; Mrs. Henry Donsky, Mrs. Morris Zweig; Henry Donsky; Rabbi David Monson, Mrs. Monson and Max Shecter, Synagogue Past President, and Secretary of the State of Israel Bond Committee of Toronto.

toronto synagogues

PRESENT FILM

Tomorrow evening, 8:15 p.m., Clanton Park Synagogue will present the film, The Dybuk, in Yiddish. This will be followed by a brief discussion, then refreshments.

BREAKFAST MEET

Beth Am Brotherhood will have a general meeting this Sunday, January 10th, 9:30 a.m. Guest speaker will be Rev. Roland De Corneille.

ATID SOCIAL

The first organizational and social get-together of Beth Am ATID will take place at the home of Rabbi and Mrs. Albert L. Raab tomorrow evening, 8:00 p.m. This is particularly for the 18-24 year-old group.

SEMINAR

Rabbi Erwin Schild of Adath Israel Congregation will address the Rosh Chodesh Seminar for USY'ers this Sunday, 3:00 p.m., in the Joseph Donnenfield Chapel. He will speak on: The Karaites.

DISCUSSION

Mr. Bernie Berger, Assistant director of the Jewish Vocational Services, will discuss: The Jewish Child in his Relations to his Contemporaries, Jewish and Non-Jewish. This will take place at Adath Israel Synagogue on Thursday evening, January 14th.

PLIGHT OF RUSSIAN JEWS

The plight of Russian Jews was presented recently in a play sponsored by Adath Israel Club Torah.

SENIORS' MEET

Adath Israel Seniors' Meeting will take place this coming Monday, January 11th, 1:30 p.m.

WON INTERNATIONAL AWARDS

Adath Israel's Clubs Ruach and Torah of the United Synagogue Youth were presented with USY Chapter Awards at the 14th international convention of United Synagogue Youth recently in Chicago.

Awards are granted in recognition of accomplishment in all areas of religious, cultural, social and organizational planning and programing during the 1963-64 year.

Clubs Ruach and Torah are the first Canadian USY'ers to win the Chapter Awards since the USY Awards program was instituted ten years ago.

Club Ruach, the senior Adath Israel Chapter, consists of 75 co-eds, aged 16-18. During the year for which the awards were presented, Daniel Schild was president and Ralph Fen, advisor. Club Torah, junior boys chapter, includes youngster, 13-15 years old, led by Larry Schein, president, and Sam Gwosdy, advisor.

Rabbi Erwin Schild is spiritual leader of Adath Israel; Mr. Pesach Schindler, educational director; Mr. Joseph Grossman, chairman of the Adult Youth Commission.

BB PAST PRESIDENTS' GROUP

Toronto's B'nai B'rith has formed a past presidents' club of which William Coldoff has been elected first president. Other officers are: Manny Actman, vice president; Harley Borden, treasurer; Cyril Houser, secretary. Members of the board are Herman Airst, Irving Beckerman, Norman Cowan, Murray Field, Carl Keyfetz, Morris Orenstein, Ben Rosenberg.

Purpose of the organization is to provide experienced leadership guidance to lodges in many of their operations, and to act as an arm of District in the development of many new projects that need experienced leadership.

Some of the activities, as outlined by Saul S. Berlin, executive vice president of District No. 22, are: the possibility of these men serving as district representatives to lodges; serving to form a committee on new lodges and help in the important membership campaign; provide a speakers panel; indoctrinational panel and fundraising advisory committee.

Among past presidents who have expressed interest in the group are Mayor Philip Givens and Ontario Cabinet Minister Alan Grossman, though both are busy in their respective work.

CHARMING BRIDE AND GROOM — Mr. and Mrs. Carl Abraham Solomon (Sandra Lea Gryfe), who were married on Sunday, December 6, 1964, at Toronto's B'nai Israel Beth David Synagogue. Rabbi Pappenheim and Cantor Greengarten performed the ceremony, assisted by Cantors Nathan and Samuel Stolnitz. The bride is the daughter of Mr. and Mrs. Ben Gryfe; granddaughter of Rev. and Mrs. Nathan Stolnitz and Mr. and Mrs. Sam Gryfe. The groom is the son of Mr. and Mrs. Mayer Solomon; grandson of Mr. and Mrs. L. Shatz and the late Mr. and Mrs. J. Solomon of Montreal.

Nathan O. Hurwich

Mrs. Robert Strom

Season's Highlight

B'NAI B'RITH AMBASSADOR BALL

One of the most glittering events of the winter social season is the annual "Ambassador's Ball", jointly sponsored this year by Toronto B'nai B'rith and the State of Israel Bond Organization, which will take place on Tuesday evening, January 19th, in the Crystal Ballroom of the King Edward Hotel. A distinguished occasion which is attended by the outstanding leaders of the community in cultural and civic affairs, as well as members of the diplomatic corps, the Ball is under the Co-Chairmanship of Mrs. Robert Strom and Nathan O. Hurwich.

A unique feature of the evening will be the presentation to the Patron of the Ball, His Excellency, the Ambassador of Israel to Canada, of the "Daughters of Israel's Independence" — seventeen lovely young daughters of B'nai B'rith families whose birth coincided with the establishment of the young State of Israel.

An elaborate decor will transform the Crystal Ballroom into a most elegant setting for the hundreds of B'nai B'rith members who will gather there for a gourmet dinner and an exciting program to be followed by dancing until the morning hours.

All members of Toronto B'nai B'rith who have purchased Israel Bonds during 1964 are eligible to attend this outstanding occasion, which, according to Co-Chairmen Anne Strom and Nat Hurwich has already set a new record for the number of advance reservations received to this date.

"Enthusiasm and interest in the "Ambassador's Ball" is mounting at such a rate, since the announcement of the many unique features of the event, that we urge all who are eligible to attend, to forward their paid reservations immediately, since we have almost reached our capacity attendance", the Co-Chairmen stated.

LOURIE LEAVES POST

LONDON (JCNS) — Ambassador Arthur Lourie's present consultations with the Ministry for Foreign Affairs in Jerusalem are likely to be his last in his capacity as Israeli Ambassador to the Court of St. James's. (Mr. Lourie was also ambassador to Canada).

Before he left last week, it became known that Mr. Lourie's term of office in London was to end next spring, by which time he will have served here for five years.

It is expected that he will be succeeded in April by Aharon Remez, the head of the department for technical co-operation in the Ministry for Foreign Affairs, which is responsible for aid to developing countries in Africa, Asia and Latin America.

The son of the late David Remez, he is 45 and was the first commander of the Israeli air force.

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KING FEISAL SUPPORTED ZIONISTS

LONDON, (JCNS) — The letter written by Emir Feisal to Mr. Justice Frankfurter, a representative of the American Zionists at the 1919 Versailles Peace Conference, confirming Feisal's "deepest sympathy" for the Zionist Movement, was first published in the London Chronicle on March 7, 1919.

As reported last week, the letter was recently rediscovered in the files of the Jewish Agency in London by Mr. Josef Fraenkel.

The document, handwritten by T. E. Lawrence (Lawrence of Arabia) in English and signed by the Emir in Arabic, was mislaid soon after its transfer by Justice Frankfurter to the Zionist Organisation in London. Its text was read out by Dr. Chaim Weizmann at an international Zionist conference in London at which Dr. Weizmann reported on the Versailles talks.

Although the text was published in the press, the Arabs denied the existence of the letter and challenged the Zionists to produce the original copy. This could not be found and the Arabs alleged that the letter was a forgery.

Written on notepaper headed "Hejaz Delegation" (to the 1919 Versailles Peace Conference), the letter stated:

"Dear Mr. Frankfuter,

"I want to take this opportunity of my first contact with American Zionists, to tell you what I have often been able to say to Dr. Weizmann in Arabia and Europe.

"We feel that the Arabs and Jews are cousins in race, have suffered similar oppressions at the hands of powers stronger than themselves, and by a happy coincidence have been able to take the first step towards the attainment of their national ideas together.

"We Arabs, especially the educated among us, look with the deepest sympathy on the Zionist Movement. Our deputation here in Paris is fully acquainted with the proposals submitted yesterday by the Zionist Organisation to the Peace Conference, and we regard them as moderate and proper. We will do our best, in so far as we are concerned, to help them through; we will wish the Jews a most hearty welcome home.

"With the chiefs of your movement, especially with Dr. Weizmann, we have had, and continue to have, the closest relations. He has been a great helper of our cause, and I hope the Arabs may soon be in a position to make the Jews some return for their kindness.

"We are working together for a reformed and revived Near East, and our two movements complete one another. The Jewish movement is national, and not imperialist. Our movement is national and not imperialist, and there is room in Syria for us both. Indeed I think that neither can be a real success without the other.

Firm conviction

"People less informed and less responsible than our leaders and yours, ignoring the need for cooperation of the Arabs and Zionists, have been trying to exploit the local differences that must necessarily arise in Palestine in the early stages of our movements. Some of them have, I am afraid, misrepresented your aims to the Jewish peasantry, and our aims to the Jewish peasantry, with the result that interested parties have been able to make capital out of what they call our differences.

"I wish to give you my firm conviction that these differences are not on questions of principle but on matters of detail, such as must inevitably occur in every contact with neighbouring peoples, and as are easily dissipated by mutual good will. Indeed, nearly all of them will disappear with fuller knowledge.

"I look forward, and my people with me look forward, to a future in which we will help you, and you will help us, so that the countries in which we are mutually interested may once more again take their place in the community of civilised peoples of the world.

'Yours sincerely,

FEISUL."

Besides this letter Mr. Fraenkel found the original minutes of discussions between Emir Feisal and Mr. Shamarya Levin, a member of the Zionist Executive at that time, and between Feisal and Mr. Herbert Samuel (later Viscount Samuel).

letters to and from the editor

WHY NO PEACE WITH ISRAEL?

Dear Editor,

Reference to your editorial dated December 25, 1964 underlined The Facts About Israel, I take this opportunity to submit the following correction hoping you have the moral courage to publish same so your Zionist readers may review the facts.

Ever since the so-called state of Israel was established, in 1948 it has been repeatedly asked why peace has not been established between the Arab States and Israel. The Arabs refuse negotiations and peace not because they do not desire peace harmony and stability. They do so for basic reasons and causes which should be understood and appreciated by all concerned. It is therefore hoped that the following will reveal to the public opinion the realities, facts, and arguments which support the Arab attitude in this respect.

Until the year 1948 the whole world recognized Palestine as an Arab country, inhabited by Arab people. The League of Nations recognized the Arabism of Palestine and the rights of the people of Palestine in freedom and independence in 1920. But today... What happened to that country and its people? Has the world forgotten them? Right now the Palestinian Arabs own 96% of occupied Palestine. The UN estimates these possessions at the value of $5.6 billion. While the legal owners of Palestine are forbidden even to view their homeland, Zionist aggressors coming from every corner of the world have established in Palestine a Zionist state. These Zionist intruders, however, do not form a nation, neither according to International Law nor according to the definition of the language. Any assertion of the Zionist state to be one of the nations of the Middle East is not true according to scientific and modern history. All International Law references show that certain characteristics are required for a group of people to form a nation. These characteristics are as follows: A long period of living together, political and geographic entities, quality of stability and a common culture, language and history. By observing these points, one realizes that not even one of them applies to the Zionists in Palestine. If someone says that religion is common among the Zionists in Palestine. I say that we cannot consider people sharing the same religion and coming from various places with different cultures, languages, histories, nationalities and backgrounds as a nation. It is not true to consider the Christians of the world one nation in spite of the diversity of their races and languages. There are scores of standing nations in Europe, but they were not formed as a result of their common Christian faith. The Jews are no exception. They cannot form one nation by simply sharing the same religion. What would happen to the world if every religious faith formed a nation? We would hear of a Catholic nation, a Protestant nation, a Budhist nation and many others. There is no doubt that the world would turn into chaotic mass fanatics. Distortion of facts and hiding the truth are Zionist skills. The Zionist propaganda has influenced the Western world and convinced Western layman that the one million Arabs who were expelled from Palestine to neighboring Arab countries are refugees. The fact of the matter is that they are not refugees but people expelled by force. The Zionists, by selecting the word "refugee" instead of "expelee", mean to mislead the whole world with regard, to their own intriguing purposes. The word expel according to the dictionary, means to **force out** or force to leave. The word "expelee" means the person who is forced to leave. If we compare these meanings with the Zionist atrocities in Palestine in 1948, we find that the Palestinian Arabs are expellees and not refugees. The word refugee, on the other hand, means a person who flees for refuge to a place of safety. It is first used for the French who sought refuge in England after the revocation of the Edict of Nantes in 1685. According to this, the Jews who came to Palestine are refugees. They have left their countries as a result of religious and political discrimination and fled to a foreign country (Palestine). There is a new slant to the word refugees, however, when they carry arms and occupy a foreign country by force and expel its original people and legal owners. Therefore, the Palestine Arabs cannot be described as "refugees" for the following reasons:

1 — the Palestine Arabs were **forced** to leave their homes. The political troubles were created after the Zionists came to Palestine.

2 — the Palestine Arabs did not seek a permanent refuge in a foreign country.

3 — the one million Palestine Arabs are awaiting a proper opportunity to return to their usurped homeland.

It is very interesting to see the Zionist propagandists, through their propaganda machinery, twisting the truth and convincing the Western peoples that the Palestine Arabs are refugees and not expellees. A refugee seeks settlement, while an expellee seeks returning to his homeland. The Palestine Arabs are seeking to return to their homes. They will not accept any settlement in any foreign or Arab country as some Western governments and Israel wish. Any Zionist plans for settlement of the Palestine Arabs outside their homeland will be rejected. The Palestine Arabs are determined to return and return they will. What happened in Palestine was that the foreign Zionist aggressors were not satisfied with their invasion of the country but expelled the Arab indigenous population and deprived them of their homes, lands, properties and assets and of their personal belongings. This type of aggression and colonialism never took place either in Asia or in Africa. If what has happened in Palestine took place in Africa or Asia, could any African or Asian nation accept these results and tell the people who were expelled from their homeland, to let bygones be bygones, forget the past, accept to settle in the neighbouring countries, recognize the sovereignty of the aggressors and make peace with them? This is exactly what it means to ask the Arabs to forget their homeland, their national rights, homes and properties, make peace with the Zionist aggressors and recognize Zionist invasion. Any nation that asks the Arabs to make peace with the invaders of Palestine, and recognize the Zionist illegal occupation will be condoning colonialism and aggression in its ugliest form and legalizing an illegal occupation in contravention of the principles of international law and justice and the United Nations Charter.

Furthermore the Zionists and their supporters ask for peace not on the basis of right and justice, but on the basis of the fait accompli, involving the recognition of the Zionist invasion and illegal occupation of Palestine. They argue that the clock of history cannot be put back. They say that the Jews are now there. What is going to happen to them? A wrong can never be remedied by the commission of another wrong. If there were to be peace in Palestine and the Middle East it must be based on justice. The million Arabs of Palestine must be enabled by peaceful means to exercise their national sovereignty in their ancestral homeland with the indigenous Jews of Palestine enjoying the same rights and privileges as the Muslims and Christians. This is the only way to real peace and stability in the Middle East. Those who want to make peace on the basis of the fait accompli and not on the basis of justice, are living in a fools paradise. The Arabs of Palestine love their ancestral homeland as any other people. They have defended their freedom and fought for their liberation against overwhelming superior forces. They will never accept under any circumstances the continuation of Zionist occupation or the existence of Zionist sovereignty in Palestine. The Zionist Authorities are relying at present on force and on the support of the colonial powers which not only created the Jewish aggression, but supplied it, and continue to supply it, with great financial assistance and with every type of modern arms. The Arabs of Palestine have to face this Zionist colonialism and occupation as most of the nations of Asia and Africa faced, and some of whom are still facing, their foreign colonizers. In their struggle for freedom the Arabs of Palestine will no doubt, be supported by all democratic peoples and peace and freedom-loving states.

I. E. FAHEL
President,
Canadian Friends of the Middle East.

PEACE COULD TURN MIDDLE EAST INTO MYTHICAL GARDEN OF EDEN

From the editor:

Mr. I. E. Fahel, president of the "Canadian Friends of the Middle East," whose Letter to the Editor appears above, could have spared himself the challenge, "hope you have the moral courage to publish (it) so your Zionist readers may review the facts."

The "facts" that Mr. Fahel cites could be published without comment. Thus we limit our reply to just a few points:

1. The correspondent speaks of "the so-called State of Israel," — about a nation which is a member of the United Nations and recognized as a sovereign state by the great powers of the East and West.

2. He states that "until 1948 the whole world recognized Palestine as an Arab country inhabited by Arab people, the League of Nations recognized the Arabness of Palestine and the rights of the people of Palestine in the freedom of independence in 1920."

Surely Mr. Fahel must be dreaming. He conveniently forgets that the Balfour Declaration of 1917 by the British who accepted the mandate of Palestine was a commitment to build a national Jewish home in Palestine and that this solemn undertaking by Her Majesty's government was confirmed subsequently by the League of Nations.

Even before that, King Feisal of Saudi Arabia, in a communication to Dr. Weizmann, and subsequently repeated to Justice Felix Frankfurter, encouraged Jews to return to Palestine; also, for decades prior to the Balfour Declaration, Jews purchased land from Arabs despite Turkish opposition, and Arabs cooperated with Jewish settlers against the Ottoman Empire anti-Zionist policy.

The Arabs of Palestine — several hundred-thousand of them at the time — were mostly Bedoins wandering from country to country. Only a minority at the beginning of the Jewish mass-return a century ago actually were living permanently in the territory of Palestine.

Which is the mythical "whole world" which, according to Mr Fahel, always "recognized" Palestine as an Arab country? Does it belong to the Christian tradition based on the Bible according to which Palestine is identified with eternal Israel? Is it not a fact that even the Koran, the Holy Book of the Moslems, mentions the Jewish ties with the Holy Land? Is it not so, that the Arabs of Lebanon, until the recent terror by chauvinists were happy to see masses of Jews return to the Holy Land? Is it not obvious that the Druze people of Palestine are the most loyal citizens of Israel?

3. Mr. Fahel speaks of "expelees" as against refugees when he mentions the Palestinian Arabs who left the country at the time Israel was established.

First, consider the figures. There were only 600,000 Arabs who **departed** from Palestine (We say, departed, because not even the fantasy of the Arabian Nights can impose upon us the thought that the Jews forced the Arabs to leave.) The correspondent is well aware that there never were one million Arabs expelled from Palestine by Zionists. The figures of 1948 are accurate: anyone can consult them.

No, the Arabs were not forced out. On the contrary, at that time Israeli radio broadcasts had appealed to them to remain. It was the Mufti clique who had urged the Arabs to leave, which contributed to their displacement. Does Mr. Fahel deny that those Arabs who had acquiesced to the misleading designs of the anti-Jewish conspiracy had been assured they would return as conquerors and reoccupy the country after having driven the Jews into the Mediterranean Sea?

Indeed, very few Palestinians fought the so-called invasion by the Jews. It was the Arab adventurers outside Israel who waged war against the new State. Even today, men such as our correspondent insist that these Arab states do not recognize Israel because they hope and strive for the destruction of the Jewish State and an invasion of its territory.

4. If the Palestinian Arabs are determined, in their return, to destroy the Jewish State, how can anyone expect the State of Israel to invite them to come back? The Arabs should either recognize the State of Israel and discuss the problem of those wishing to return, or else they should cease this nonsense of demanding their return by proclaiming the destruction of Israel.

5. It is naive to talk about colonialism with reference to the Jews in Palestine. The characteristic of any colonial regime always has been the exploitation of native labor. Moreover, the colonizers constitute the ruling class while the working people belong to the native-born oppressed.

Were even the historic rights of the Jews in Palestine ignored, can one refrain from noting, right from the very beginning of modern colonization, the continuous Jewish attachment to the non-Jew of Israel and the culture it symbolizes?

Hasn't it been proven already that, for two-thousand years, while living in dispersion, Jews have kept alive the Semitic Hebrew language? Is it not ascertained that the earth of the Holy Land, as in the myth of Jewish tradition, never responded to any colonizers — from the Crusaders to the Arabs through the German Templars? Isn't it a miracle, that the land began to blossom when touched by Jewish labor?

Further proof the Jews were not colonizers: they came to Palestine to work in factories, in the fields, in the vineyards; now they are managers of factories, storekeepers, chambermaids in hotels, clerks. They are a nation of workers maintaining the highest living standard in the Middle East, which also benefits those Arabs who remained in Israel and who have the advantage of being the most educated in the entire Arab world.

6. In fact, the anti-colonialist revolution of the people of Palestine against British occupation prior to the establishment of Israel was a revolution of the Jews. If the Arabs really were the people of Palestine (oppressed by the British colonizers), why, then, was the Jewish anti-colonialist revolution not opposed by the local Arabs but even supported by some of them (Aba Gush)? Wasn't the Arab war against the Jewish revolution an invasion from abroad, supported by Bevin?

7. The writer discusses the plight of the Arab "expelees". Does he know of the hundreds of thousands of Jews in Arab lands — Moroccan, Algerian, Tunisian, Tripolitan, Egyptian, Syrian, Iraqi — who escaped persecution in their respective countries and whose properties were confiscated arbitrarily by all Arab dictators? These Jews were in Algeria long before the Arabs.

8. Last week a Beirut newspaper, A-Nahr, reported that many Lebanese objected to plans for diverting water from a Lebanese river in order to prevent Israel from using the water of the Jordan. On December 31st, the New York Times also reported from Beirut that Mr. Abdel Khalouk Hassouna, Secretary General of the Arab League, complained about the Lebanese attitude of non-cooperation with Syria and Jordan against Israel. Is it a coincidence that Lebanon is the most progressive Arab country, the wealthiest, the only one against which its Jewish citizens are not complaining, and which, from the beginning, only half-heartedly supported the so-called Arab unity against Israel?

9. The contention that there could be an Arab anti-colonialist uprising in the Holy Land is ridiculous. (South Africa, for example, would be weakened by sabotage or a strike of its colored people.)

Israel, we repeat, is not dependent upon Arab labor. Its economy today is one of the most flourishing in that part of the world. A war against Israel, therefore, could be an attack only from without by one or a combination of its neighbors This, of course, as even Mr Fahel understands, would cause a world conflagration.

10. The Palestinian refugees are encamped abroad because Arab politicians find it convenient to use them like a ball in a political game. Their resettlement in Arab countries would be supported by many powers, even by Israel. Furthermore, Israel would gladly negotiate for the return of those who desire it. But, the ostrich-policy promoted by some politicians — that of not recognizing Israel — is as absurd as the theory of those who refuse to recognize China. Only direct negotiations between Jews and Arabs, the refusal of Arabs to continue to be an object of conflict between East and West would constitute a true anti-colonialist effort, would solve the problem of the Middle East.

11. According to Mr. Fahel's definition of a nation the American (and Canadian) nationhood ("e pluribus unum") is invalid. All who came to NorthAmerica should return to England, Ireland etc.

None other than some colonial powers on both sides of the Iron Curtain would deplore Israel-Arab peace which would accord the Middle East and all its inhabitants the highest economic and cultural development. The Arabs would be granted the greatest opportunity since the Golden Age. It would be an act of courage; it would turn the mythical Garden of Eden into a reality.

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GOLDMANN'S SPEECH

IRRESPONSIBLE TALK

Dr. Nahum Goldmann, president of the World Zionist Organization, has a flair for publicity and an extreme talent for getting into the news.

The world Zionist leader knows, no matter how many Zionist-Shriners swoop upon Jerusalem, this is not news in the world press. The time when Zionists demanded the right to be admitted to Eretz Israel is over; thus the fighting spirit of the days when the World Zionist Congress represented a people enroute to statehood is gone. There is a Jewish state. And every Zionist who wants to go up to Zion is free to immigrate, does not need a certificate from the British mandatory power and is free to participate in all the affairs of the Jewish state. As David Ben Gurion points out in the article which we publish today: Zionism loses its meaning if its primary aim is not going up to Zion.

But Dr. Goldmann managed to get some good coverage of the opening session of the 26th Zionist Congress now meeting in Jerusalem. From the French Le Monde to the New York Times, the president of the World Zionist Congress was amply quoted, not because he said anything sensational about Zionism per se but because he enunciated, as a world Jewish leader, a most pessimistic view on Jewish survival.

We understand from press reports that Dr. Goldmann was applauded by all his cronies, including the representatives of the Religious Zionists, when he stated that we in the Diaspora are facing complete disappearance—as a people.

"I am more pessimistic now," said Goldmann, "than during the holocaust . . . A people is indestructible from outside but if a people loses its consciousness, its awareness and its raison d'être then it can be destroyed."

Dr. Goldmann went on to stress that equal rights, stability and prosperity may constitute a peril for the Jews as a people apart.

The world press especially intercepted Goldmann's pessimism and his observation that religious observance is declining, that our progeny is in danger because it does not demonstrate the same loyalty to the Torah of the preceding generations in Israel.

For all this Dr. Goldmann has one panacea: Jewish education promoted by the Zionists.

The leader of World Zionism, amidst the entourage of 2,000 people brought to Jerusalem — God knows at what cost — forgets that Jewish education, Jewish consciousness and the development of Torah institutions in the Diaspora are not the achievements of the Zionist movement, certainly not of the secular Zionists.

By blood, sweat and tears those Jews whose first loyalty is the Torah of Sinai have built institutions of learning in the Diaspora which can be compared in grandeur only to the famous academies of Babylon. In each generation there are those who assimilate, those who escape the hard road of Sinai. Even among the Zionists are those whom Bialik the poet called "Mitbollim b'Zionut" — the assimilationists within Zionism.

To many participating in a Shriner's parade in Jerusalem, called World Zionist Congress and using the name of Zionism which built the Jewish state, this conclave may be an escape from the plague of a bad conscience and frustrations of inactivity to preserve Judaism. But the tens of thousands of students of Torah the world over will carry on; the hundreds of thousands of Torah-true Jews will persevere; those who believe will remain Jews; those who are Zionists will go up to Zion.

Certainly one cannot ignore such publicity in the world press launched by the World Zionist leader from the Holy City of Jerusalem: that we, the Eternal People, are, God forbid, on the way out.

We are not on the way out. The State of Israel has given the Jewish people the prestige and position which it never possessed since the beginning of the Diaspora.

While there are those who assimilate, there also is a noticeable growth in Jewish consciousness and an interest in the synagogue, in all its trends, in Judaism, in all its expressions. Millions of Jews throughout the world are more conscious today of their Jewish heritage than ever before.

No cheap publicity speech by Goldmann in order to get into the press will alter these facts.

'JUST CALL ME NERVOUS'

Daily News, New York

FROM JERUSALEM

by David Ben Gurion

Zionists

No one has expressed more clearly or sharply the confusion prevailing among true Zionists, namely those that have themselves performed the "mitzva" (commandment) of immigration, than the Chairman of the Jewish Agency Executive, a pioneer and son of a pioneer, on the eve of the 26th Zionist Congress.

Thus, Mr. Moshe Sharett, when asked by a correspondent of "Bamahane," "who would you say is a Zionist today? Can an ordinary good Jew who contributes to the Zionist funds but does not come to Israel be truly regarded as a Zionist?", replied:

"Zionism is a doctrine — and not an organization of immigrants. If you say that a Zionist is one who immigrates to Israel then Zionism no longer means faith, vision and education — but only the act of immigration."

Immigration added

The Chairman of the Executive has forgotten that for hundreds of years faith, vision and education were not lacking — but there was no Zionism; if we can, today, take pride in a country built by the Zionist movement and the pre-Zionist prophets of national renaissance — this is only because the act of immigration was added to "faith, vision and education." The very "act of immigration" of scores of Bilu'im, including Moshe Sharett's father, was a supreme manifestation of how faith and vision are made to bear fruit. Sharett seemingly found proof to support his argument that Zionism was possible without immigration in the example of "outstanding Zionists who did not immediately immigrate — for example Dr. Weizmann, "who did not come here in the period of the Second Aliya." This surprising example certainly casts no aspersions on Weizmann's lifework. This leader who obtained the Balfour Declaration was not satisfied with that — but settled in this country and established a scientific institution which added the crown of learning to his crown of statesmanship.

Moshe Sharett himself apparently sensed the error in his statement and immediately added: "Of course those who deny altogether the need for immigration are contradicting themselves." Are not then the great majority of the organized Zionists today "contradicting themselves?" The question before us today — which is more urgent perhaps than it was 67 years ago at the beginning of the Zionist movement when the gates of the country were closed to Jewish immigration — is not what is the abstract idea which is called "Zionism" but what is demanded of the Jew who is not satisfied with the honoured name of "Jew" but insists on calling himself a Zionist.

The last Zionist Congress, at the beginning of 1961, declared formally that "the principle of immigration to Israel must be placed in the centre of Zionist activities in all Jewish communities. The Congress calls on the masses of the Jewish people throughout the word to immigrate to Israel, so that they can partake in the building of the country, and lead full Jewish lives there.

"The 521 Congress delegates included 190 from Israel, which means that 321 delegates from abroad voted for this resolution. How many of these delegates have personally fulfilled this decision? Is there any value, then, to such decisions? Why must we fall back on the concepts of "Tora, faith and vision," when their ostensible supporters do not fulfil these concepts in their own lives?

Recalls motion

The last Congress also adopted the following resolution: "The Congress notes with deep satisfaction the rapid development of Israel in all economic fields. This development is increasing the country's absorption potential and at the same time is resulting in a growing shortage of labour and skilled workers. The Congress, therefore, reiterates its call to every Zionist personally to fulfil the mitzva of aliya as soon as possible." But, both the President of the Zionist Organization and the Chairman of its Executive persist in declaring that "Zionism is a doctrine — not an organization of immigrants," thereby emptying the Congress resolutions of all meaning.

The Minister of Education, speaking at the inaugural ceremony of Tel Aviv University, declared that "the University's central task is to provide the country with a multitude of teachers. We can not make do with the number of teachers we are training today." But the Chairman of the Zionist Executive has seen fit to challenge this statement and to take issue with the Minister for "not saying even one word about the masses of the Jewish people abroad who are looking to Israel to supply them with Jewish teachers."

Is this a demand that can justly be directed to a State which has absorbed over a million new immigrants in its first few years thereby trebling its population; a state, which numbers among its new immigrants close to 200,000 Jews who can neither read nor write, and which is making superhuman efforts to educate them; a state which cannot yet provide secondary and vocational education to all its children over the age of 14 and which cannot provide place in a university for all its secondary school graduates who want to continue with their higher education, due to a shortage of teachers, thereby compelling these students to seek their education abroad, with the possibility that they might not return home? Should such a state, with its own hands, increase its teacher shortage by sending its teachers to the Diaspora? In place of the principle of "shivat Zion" the Return to Zion, which has been the soul of the Zionist Movement, today our Zionist leaders, headed by the President of the Zionist Organization, declare the keynote of this Zionist Congress as "Face to the Diaspora," and expect that the two million Jews whom we have barely managed to bring to Israel should take it upon themselves to provide education for the ten million Jews who are spread throughout Europe and the Americas.

Education problem

Can we not expect the Zionist Movement to understand that we are only at the beginning of the Ingathering of the Exiles and the renewal of our culture; that without an immigration of constructive and educational forces from among the pick of Jewish youth in the free countries of the Diaspora we cannot succeed in this task; that "a Jewish State will not arise, will not be able to exist, and will not fulfil its mission unless it is based on the strength of the entire Jewish people"?

The problem of education in Israel is no less serious than the security problem. And there is no country in the world whose security is as problematical as is Israel's. At the end of 1963 we numbered 2,430,100. At the same time we had 684,737 students in all our educational institutions, from kindergarten to the university. It is our foremost duty to close the large gap that the history of our people in the Diaspora has created between the children of immigrants from the rich, educated and developed countries of Europe and the children of those from the poor, depressed and education-deprived countries of Asia and Africa. Faced with this duty, the fact remains that the teacher shortage in Israel is growing larger and more serious. Is it really impossible for the Jews of the United States, England, Argentina, France and the other free countries in the West to train Jewish teachers, not only for their own children, but also for the children of Israel?

Israel's needs

The four major tasks confronting the State of Israel — the Ingathering of the Exiles and their amalgamation into one nation; the maintenance of a strong army to provide security for its inhabitants; the creation of a self supporting economy as a basis for further immigration; and the reclamation of the desert area which comprises 60 per cent of the already diminished area of the State — none of these tasks can be implemented unless our youth receives a superior education, both in the arts and sciences and in vocational skills. It is our good fortune that we are blessed with impressive spiritual and material forces among the eight million Jews in the free countries of Europe and the Americas, of whom over one million are Zionists. If there is any meaning to the words of the Chairman of the Zionist Executive, "faith, vision and education" can we admit to ourselves that it is beyond the power of these Jewish communities to provide Israel with the thousands of teachers it needs as much as life itself?

Is the official Zionist Movement preparing instead to replace its vision of the Return to Zion with the nightmare of a Return to the Diaspora?

Jerusalem Post Service

Dateline: NEW YORK

By Trude Weiss-Rosmarin

new fad

"Everybody is in the queue" for "culture" these days, according to Professor Robert Lekachman's review-report on Alvin Toffler's new book, "The Cuture Consumers". The days when a Henry Ford could laugh off history as "bunk" are no more. Now, the moneyed acquire the much sought-after status by attending lectures on "The Meaning of History" and by acquiring objets d'art, manuscripts and rare books which have made — or are expected to make—history.

In the last five years or so, scores of antique shops have been opened in the smart section of New York's upper East Side. Those lucky enough to acquire Jewish ritual art objects report that collectors are ready to pay almost any price for an eighteenth-century menorah or a well-made, authentic nineteenth-century Torah pointer.

There are about 200 "serious" collectors of Jewish ritual art in the U.S.A., as well as large numbers of amateur collectors with limited means. While it may be said that many of the wealthy collectors are concerned less with the spiritual implications of their possessions than with the fame and status they bring, there are a few collectors of Jewish ritual art who reverently regard their collections as a sacred trust.

One of the largest and finest collections of Jewish ritual art was recently turned over to the Cleveland (Ohio) Jewish community by its owner,, Mr. Joseph B. Horwitz. Amazingly rich in very rare and very costly objects, the Horwitz collection has frequently been exhibited.

Expensive cholent pot

Jewish art dealers and their consultants have been riding the crest of an unprecedented prosperity for some years. Collectors who are ready to sell are making fortunes on synagogue art. About a year ago, a private Jewish art collection sold for about $325,000 at an auction at Parke-Bernet's (now partly owned by Sotheby's of London), with a cholent pot inscribed with a few Hebrew letters going for $4.000.

The modest ones

With headquarters at the Hebrew Union College-Jewish Institute of Religion in Cincinnati, the "Society of Jewish Bibliophiles" obviously shuns the limelight. It is not even listed in the directory of Jewish organisations in the "American Jewish Year Book". Meeting once a year, the society's members are recruited from among American scholars with an eye for rare judaica and manuscripts.

Among the publications of the S.J.B. is a delightful and witty essay (originally delivered as a lecture) "On the Collecting of Jewish Books" by Rabbi Solomon B. Freehof. It has been printed, as befits a work for bibliophiles, in a limited edition of 250 copies.

Another "unlisted" organisation is the "Association of Orthodox Jewish Scientists", founded in 1948, whose emblem is a Magen David with the legend Torah Umada (Torah and Science). The Association's programme is "study of the applicability of scientific method and knowledge to the strengthening of Torah ideology; contribution to the solution of ideological problems relating to apparent points of conflict between scientific theory and Orthodox Judaism."

The Association also provides consulting services to rabbinical authorities concerned with the implications of technological developments for Jewish religious law. Among recent studies in "Intercom", the association's quarterly magazine, are the following: "On the Astronomical Aspects of Twilight in Halacha" (Professor Leo Levi), "The Dateline in Halacha" (Dr. Cyril Domb, of London), and "The Age of the World: Addendum" (Dr. Sanford Aronoff), which argues that "many concepts of the Torah cannot be operationally defined" and that, "since the Torah speaks in the language of man", Torah statements are to be interpreted by "analogy."

the lively arts • THEATRE MUSIC FILM

By D. COHN

● A Roumanian translation of Sholem Aleichem's Wandering Stars has been published in Bucharest. It was translated from the Yiddish by Olga Brates and Meir Shterenberg, the Roumanian-Jewish writers.

A total of 20,000 copies have been issued.

● The Lebanese government has published a long list of world famous film stars and singers who will not be banned.

The list of French artists is particularly long and includes: Juliette Greco; Pascale Audret; Maurice Sarfati; Jacques Riberolles; Olivier Hussenot; Philippe Clair; Francis Lax; and others. They are accused of "activities in favor of Israel."

In French official circles, the new measures are considered as particularly clumsy at a time when the Lebanon is trying to appear in the eyes of the French public as a moderate country and therefore most suitable to serve as the promoter of a general Franco-Arab reconciliation.

● Laurence Harvey notes: It is important to spend one's money before others steal it. I may be white, but I am always bled red. I support my parents in Israel and legions of lawyers and, of course, Margaret Leighton. I was so anxious for my marriage to Margaret not to drag on that I agreed to pay her alimony for ten years, even if she remarried. Unhappily, we are not friends, even though I would like to be.

● Czechoslovakia has come up with the first Western film made in the Communist world, entitled, Lemonade Joe.

● Next season, Fiddler on the Roof will have its first non-English production in Israel. It will be presented by Giora Godik who imported West Side Story.

● My Fair Lady, which had a run more successful than anyone had dreamed closed last week in Israel.

Producer Giora Godick said the 327 performances since opening night had been seen by 400,000 people. Performances were sold up to the last night.

However, since it never was believed that My Fair Lady would run so long, Mr. Godick and most of the performers had other commitments for 1965, thus the show had to close. But it will be revived in a year or two.

The Hebrew production cost $200,000; the turnover was one million dollars. After Columbia Broadcasting System, which owns the property, gets more than $100.000, profits will be close to $300,000.

● Israeli-born, 19-year-old Itzhak Perlman, violinist comparable to Fritz Kreisler, was born near Tel Aviv's business center of parents who came from Poland. They like music, but there had never been any particular talent in the family before the advent of Itzhak. Showing a remarkable response to music as a tiny child, he was not much more than three when he started to pick up the notes on a pint-sized violin. At six he was taking lessons from Mrs. Rifka Goldgart of the Shulamith Conservatory in Tel Aviv. In 1957 he was awarded a scholarship by the American-Israel Cultural Foundation and continued to receive it for the next six years which helped him to study in Israel and the United States, where Ivan Galamian was his teacher at the Julliard School of Music, with Isaac Stern undertaking the general supervision. Last spring he won the important Leventritt Award against heavy competition, which should surely launch him on an international career.

Itzhak is a chubby-faced pink-cheeked, smiling teenager, not very articulate; when he does speak he sounds like an American although, while in New York, he spoke Hebrew with his parents at home.

He still has three years to go at the Juilliard, where he is working for his Bachelor of Science degree, then he wants his Master's. Sol Hurok is his impressario. He does not have much time for dates.

When he was a little over four years old, he was struck by polio. Fortunately his arms were not affected; his aptitude for the violin helped towards his recovery. But until a year ago, he could not play for more than half-an-hour at a time, and he still hobbles on metal crutches to the chair on which he sits for his solo appearances. Still he makes light of his affliction.

KEEP SMILING

ONCE-A-YEAR GIFT

A prosperous looking middle-aged Jew went to a Jewish publishing company one December afternoon and asked for a celluloid bound, orthodox prayer book. He was told that particular edition was not in stock, but a new shipment was expected soon.

"I hope you get it within a few days," said the customer. "I need it for a Christmas present."

* * *

WHAT' THE HURRY?

It was a surprise for those at a revival meeting to notice Sam Cohen, proprietor of a nearby clothing store, enter and take a seat near the platform.

After the meeting, the revivalist announced:

"All who want to make sure they will go to heaven, please stand."

Everybody stood up, except Cohen.

"Don't you want to go to heaven?" he was asked.

"No, not yet," Cohen answered.

* * *

THAT'S THAT

An Irish rooky in a U.S. army post took the examination for ambulance driver. One question was: "Define rabies and what would you do for it."

He wrote: "Rabies are Jewish priests, and I wouldn't do a thing for them."

SERMON FOR THE WEEK

RELIGIOUS ROOTS

The whole of Genesis and a good part of Exodus are devoted to narrative descriptions of the lives of the Patriarchs and the birthpangs of Israel's nationhood. Moral lessons are woven into the fabric of the story, but it is only from chapter 12 of Exodus that the real characer of the Torah as law-book ,with negative and positive precepts, is revealed.

According to the enumeration of Maimonides, there are no less than 20 precepts, dealing mainly with the Passover, in our Sidra. For many persons a problem is raised by this new turn which the Torah takes. What is the purpose of all these commandments? Can one not commemorate the departure from Egypt without all the host of rituals and restrictive commands? Why is Jewish life as a whole patterned on this distinctive feature, of precepts and regulations that govern its every phase?

Religious tradition sees in the complex of mitzvot enacted by the corporate body of Israel the fertile soil in which the individual Jew can sink his roots and find nourishment and anchorage for his life. Intellectual assent is not enough; for an idea to take firm hold in the consciousness, there must be commitment in action.

Experts in social psychology tells, with ever increasing emphasis, that one of our basic human needs is the feeling of belonging; of being part of something greater than ourselves. It begins with early childhood and continues throughout our adult lives.

It has now come to be realised that we are not self-sufficient, biologically or psychologically. In the swiftly moving age in which we live, modern man suffers very much from this malady of being without proper anchorage.

The erosion of moral standards, the clash of ideologies and the threat of sudden human extinction, has made modern man the most insecure being known to history. It has invaded the heart of the modern young Jew, who all too often is uncertain of his identity, his purpose, his goal. When his Jewishness has not been made a positive value, he looks to Western civilisation to give a spiritual anchorage. But he is uneasy even in this new affiliation, for he knows instinctively as a Jew, how insecure, how impermanent a Jew's foothold can be, even in the most civilised Western milieu.

We have indeed become detached from our roots and flit hither and thither like a driven leaf before an unknown wind. And it is just at this point that our whole Jewish tradition becomes most significant. The very first psalm speaks of the righteous individual, whose life is founded on a firm, principled way of life, "as a tree planted by streams of water, that bringeth forth its fruit in its due season, and whose leaf withereth not."

Like a tree whose roots reach far down into the earth and find secure anchorage therein, so does the righteous individual live. He is rooted in the mitzvot, in the rituals, observances and commandments of the Torah, which nourish him and give him life and purpose. Anyone who knows his Jewish life from within, understands that far from being encumbrances that stifle and drag us down, they are the life-giving soil that sustain and support us.

LE MAGAZINE MACLEAN DISCOVERS "ASSIDEEN" JEWS. – THE SECRET NAZI OPERATORS IN MONTREAL. OLD JOKES, FRESHLY COOKED.

by MAZAL SEFARAD

THE LIGHTER SIDE: The most unforgivable thing is to kill a good Yiddish joke, even if it does sprout horns. This is just what happens in the column by Wayne and Shuster (last issue of the Canadian Weekly supplement).

In this issue Wayne and Shuster, after introducing CHUM's vice president, Phil Stone, as one of the great collectors of anecdotes, present the collector's latest acquisition, a supposedly original UN story.

In the original Yiddish version of this new acquisition, the tale goes:

On Hanuka a couple of **balabahtim** inveigle their rabbi into joining them in a card game. Each player is supposed to put up a dollar. The two **balabahtim** put up theirs, but somehow the rabbi forgets to do likewise. Naturally they wouldn't dare insult their rabbi. So they tell each other to please put up the missing coin, meantime meaning, of course, the rabbi. However, the latter apparently ignores the reminder. Discussion becomes heated. Finally the rabbi gets up from his seat picks up a silver coin and says:

"You boys fight it out between yourselves, as to which of you forgot to throw in his money. Meantime I'll take back mine."

In Wayne and Shuster's new version, the place is the UN; the players are a Frenchman, Englishman, American and Russian, and, of course, it is the Russian who "forgets".

The reader hopes that the next time a Yiddish joke is resuscitated, by grace of the UN, it will not be "assimilated" but retain its Yiddish flavor ...

MEET LES ASSIDEENS: If you don't know the English translation of this French name, don't bother to look in the Larousse for its meaning. You won't find it. Instead pick up the last issue of the French edition of Macleans Magazine and read how a Montreal lady, Therese Thiboutot, coined a new term in the Gaelic language.

Madame Thiboutot describes the "Jews of My Street" — the Hasidim.

The entire story conveys a description of a newly discovered sect, "men all dressed in the same manner, who have the appearance of the Middle Ages. They belong to the sect of the Assideens."

To Madame T., whose neighbors are Hasidim, all of them are rabbis. She finds the children charming and notes that for centuries the "Assideen" Jews never have changed. According to her definition, the word "Assideen" means, "very close to the rabbi." It was Moses himself who, according to the writer; left them as a legacy the key of survival.

The **yarmulke** has become, in her story, "a cardinal's skullcap."

Also, according to her, the "Assideens" are rather tall and very rarely obese. It's just like the old French proverb: a lean priest and a corpulent rabbi is the world upside-down.

In general, she continues, they look like people who don't belong to the earth but their fatherland is that of the spirit.

Mrs. T. also discovered a new law among the "Assideens"—they never talk to Gentiles. She admits, had one of these rabbis shown any regard in having her converted, she might have been interested. But nothing doing; no one ever spoke to her.

Discussing the newly discovered "Assideens", the philosopher-writer turns historian. She gets away with some historical discoveries about Jews in general, especially the Jews of Europe. According to her, it was the Baal Shem (founder of Hasidism) who created the peculiar attire of the Hasidim, from the round hats to the **payot**.

Also, Mrs. T. has become statistician. In her opinion, there are a hundred-thousand Jews living in Montreal, and of those ten-thousand are "Assideens".

The Reform movement, she continues, was a reaction against the "Assideens". Then we are treated to an explanation about the different sects in Judaism.

But the piece de resistance of her description of the "Assideens" is: if one wants to become an "Assideen" rabbi, he must spend between ten and twenty years in the Seminary. It is not enough for him to know fully the Talmud, but he must be able to comment upon the Old Laws. Among the "Assideens", "the rabbi is the judge as well as the priest; he is also the medical doctor, the matchmaker and anything else."

According to the writer and to Macleans Magazine which sponsored these revelations, it is the "Assideens who consider themselves the aristocrats, the only pure ones who have not betrayed the teachings of the Fathers. It also seems that these curious "Assideens" are the only Jews who await the coming of the Messiah. Though they are saints, they accept help from others, for 'one must rely upon God and only upon Jewish money."

This attitude explains to Madame T. why these people have a "disdain" for the non-Jewish clientele in their stores. But, she adds, the dissident Jews; those who are not "Assideens", are tolerant and respectful of the courage of this sect.

She also discovered the **mezuzza** which, according to her, contains the first words of the Bible in the Hebrew language.

In her pursuit of this unknown sect, Madame T. discovered that in their homes the "Assideens" have neither radio nor television. The photo of the rabbi in such a home usually is adorned "by a lion, a deer, a panther or an eagle. The Children of Israel must be strong as a lion, agile as a deer, bold as a panther and swift as an eagle; this, not because of one's struggle in life, but only in order to carry out the will of God."

One can quote Mrs. T. on

(continued on page 8)

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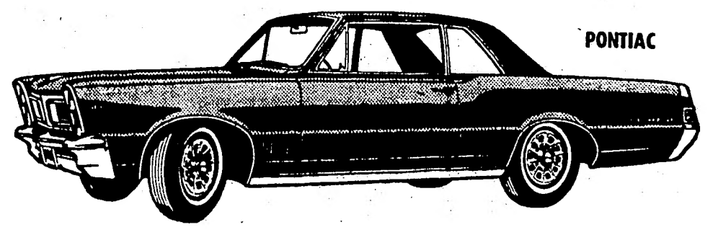

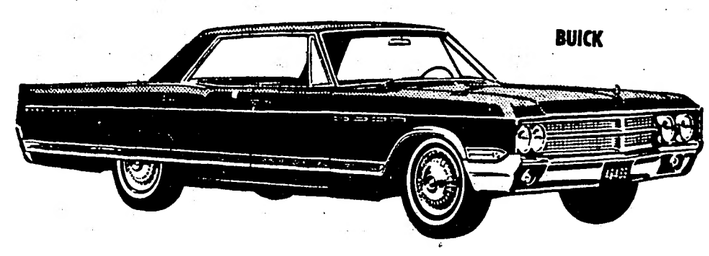

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MEET SHERLOCK HOLMES — Fritz Weaver, who appears as Sherlock Holmes in the new Alexander H. Cohen musical, Baker Street, which opens at Toronto's O'Keefe Centre Wednesday evening, January 20th, for three weeks.

theatre hi-lites

CREST PRESENTS CONTROVERSIAL PLAY

The Deputy by Rolf Hochhuth, one of the most controversial plays presented since World War II, will open at the Crest Theatre on Wednesday, January 13th. The Toronto production will be directed by Murray Davis. Cast will include Leo Ciceri as the Pope, Ian Burton as Father Riccardo Fontana, Joseph Shaw as the Cardinal, Patrick Boxill as Father General, Paul Robin as Gerstein, Michael Tabbit as the Doctor, William Brydon as Salzer, Michael Snow as Papal Nuncio in Berlin, Joel Kenyon as Jacobson, Ken Pauli as Witzel.

FULL HOUSE AT COLONNADE —

Baruch Lumet's Once Upon a Tailor is playing to a full house every evening, except Monday, at the Colonnade Theater.

BAKER STREET MUSICAL ADVENTURE

On Wednesday evening, January 20th, the new Alexander H. Cohen musical, Baker Street, will be presented at O'Keefe Center for three weeks prior to its Broadway opening. Starring Fritz Weaver, Inga Swenson and Martin Gavel, music and lyrics were written by Torontonians Marian Grudeff and Raymond Jessel who make their Broadway debut with this offering. The musical concerns the exploits of Sherlock Holmes, based on Sir Arthur Conan Doyle's celebrated stories, Baker Street.

CONCORD OWNER ESTABLISHES FUND

The Arthur Winarick Memorial Fund for Cardiology Development and Improvement at The Monticello Hospital was established in memory of Arthur Winarick who died recently. Mr. Winarick was the founder of the Concord Hotel in the Catskills.

Several thousand dollars of in-memoriam gifts have been received by the fund from individuals and groups seeking to perpetuate Mr. Winarick's name through a project of continuous service to the area community he adopted as his home.

Mervin Mirsky

NEW OTTAWA LEADER

Mervin Mirsky, former vice president of the Jewish Community Council of Ottawa, has succeeded Hyman Bessin as president of the Council. Others elected are: Jules Loeb, Arnold Lithwick, Maurice M. Wright, vice presidents; Rudolph Appotive, treasurer; Dr. Baruch Diena, honorary secretary. Mr. Bessin is honorary president.

theatre in toronto

SECOND AVENUE AT THE COLONNADE

by BARBARA I. PEARL

Baruch Lumet's Once Upon A Tailor, at Toronto's Colonnade Theatre, has all the charm and all the foibles of Second Avenue. The talent of Baruch Lumet definitely is neither that of a producer nor playwright. But he certainly is an actor in the grand tradition of the classical Yiddish theatre which has influenced so strongly both Hollywood and Broadway.

Second Avenue, which symbolizes the old Yiddish theatre of bygone days, was at its greatest when its actors and directors produced the classic of Yiddish literature; it sank, however, when some of these great actors and producers, including Maurice Schwartz began to edit copy or to write their own theatrical "works".

Baruch Lumet, in Once Upon A Tailor, portrays precisely all the grace, all the naivete, plus the lust for life, of the little tailor in a Jewish Galician hamlet of the fin de siecle. Those were the years when the Jews of Galicia were less plagued by antisemitic harassment than in other parts of eastern Europe. They lived happily, almost idyllically, in the **shtetl** of Franz Josef's Empire.

In this environment, Baruch Lumet endeavored to create a comedy of which the tailor is the central figure.

It is a pity that an actor of talent whose mimicry of the **Galitzianer** Yiddish of that epoch is transparent even in his English version should not be satisfied to stick to the stage. Lumet's portrayal of Frenzl reminds one of Ludwig Satz, probably the greatest comedian of the Yiddish theatre. But one notices, while following the action, that Lumet is unable to concentrate completely upon acting, being also the director and author of the play.

Especially enjoyable is Lumet's way of telling a typical Yiddish yarn—this is his field, of this he is master, in this area he is an interpreter equal to the finest.

Briefly, the story deals with Frenzl the tailor who suddenly has competition. This competitor also has a handsome son who, studying in the big city, returns home for a short holiday. Naturally he and Frenzl's daughter are in love. And, since it is secret, therein lies a **Kasha.**

To supplement his sparse income, Frenzl determines to become a matchmaker. Thus who else but the son Bertzi is a target for the daughter of the town's richest widow? The dowry she dangles is no mean objective.

Unraveling the knots of this dilemma, though corny, is what provides the laughs.

Who isn't familiar with expressions like: with only one grave between us, when my time comes, I'll ask you to move over; when a fool laughs, God weeps; . . . would drown in a spoonful of water?

Among the members of the cast, Mirl (Sylvia Lennick) as Frenzl's wife adapts herself very well to a difficult role; Chane Bayle (Marcia Diamond) succeeds in presenting a portrait of the typical **shtetl-widow** who flaunts her money, yet holds it tightly; Ben Lennick as Mechel has moments of excellent performance. Other members of the cast who contribute to an amusing evening are Roman Perdes as Yosi the mute apprentice, David Britton as Bertzi the youth, Nadia Salnick as Sheindl, Anne Maklin as Yente Zeesel the neighbor.

Desert Inn Is In Financial Trouble

JERUSALEM. — The Desert Inn, Beersheba's luxury motel, is in serious financial difficulties and the Tourist Industry Development Corporation, a limited company in which the Israeli Government is the main shareholder, has agreed to put up enough money to keep it from closing down.

A spokesman for the Corporation said that the Discount Bank, through which the Corporation loaned the motel owners IL2.4m., has lodged an application with the Tel Aviv District Court for the appointment of an official receiver to run the motel's affairs until a solution is found to its financial problems.

The owners are a group of businessmen living abroad. They had borrowed the money from the Corporation to erect the hotel, but have paid nothing so far on either the interest or the principal. —

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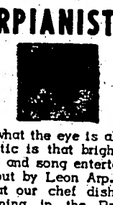

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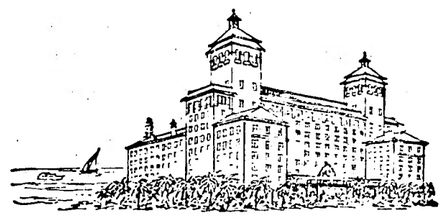

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APPOINTED TO IMPORTANT POST — Mrs. Harold Fanaberia of Montreal, who has been appointed chairman of the National Women's Division for State of Israel Bonds in Canada, according to an announcement by D. Lou Harris of Toronto, national chairman of State of Israel Bonds.

Born and educated in Montreal, Mrs. Fanaberia joined Hadassah more than 35 years ago, held every office and reached the executive level. An active worker for State of Israel Bonds, she served as Chen chairman in Montreal and as general chairman of the Women's Division there. She is twice a Woman of Valour, having personally sold over $200,000 worth of Israel Bonds.

montreal

EXECUTIVE MEET

Shalom Chapter No. 824, B'nai B'rith Women, held an executive meeting this past Wednesday, January 6th, 8:15 p.m., at the home of Mrs. Murray Deskin, president. Mrs. Peter Bassel presided. Refreshments were served.

EVE ON "ARCHITECTURE"

The Sundays In '64 — '65 series of lecture-demonstrations of Montreal's Y.M.-YWHA will present an evening on "Architecture", Sunday, January 10th, 8:30 p.m., in Kellert Hall of the "Y", 5500 Westbury Avenue. Mr Fred Lebensold will be guest speaker.

LECTURE ON VITAMINS

On Wednesday, January 13th, 8:30 p.m., the Montreal Parents of Twins Club will feature Mr. J.O. Wells of the pharmaceutical firm of Hoffman-La Roche Ltd., who will speak on: Vitamins Lost in the Kitchen, and will illustrate with a sound film. The meeting will be held at the Chateau Restaurant.

ottawa

Delegates from Ottawa to the World Zionist Congress now being held in Jerusalem include H. Bessin who is accompanied by Rabbi Z. Zanbrowsky, Mrs. Lieff (both from Montreal) and N. Sokol (Toronto), representing the Mizrachi-Hapoel Hamizrachi of Canada.

Mr. Bessin will attend the groundbreaking ceremony of a new dormitory being erected at Kerem B'Yavneh Yeshiva, named the Wolinsky-Bessin dormitory in honor of Mr. Bessin and his uncle, Joseph Wolinsky of Winnipeg.

Also, the dedication of the main reception lobby at Bar Ilan University will be dedicated in honor of Mr. and Mrs. Bessin.

MONTOR BACK

TEL AVIV. — Mr. Henry Montor, former Director of Israel Bonds and of the United Jewish Appeal in the U.S., has agreed to direct the first spring fund drive for Tel Aviv University.

This was announced by Mayor Mordechai Namir to the City Council Executive.

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Toronto Women

LUNCHEON

Minnie Etlin Chapter, Mizrachi-Hapeol Hamizrachi, held a luncheon meeting recently at the home of Mrs. J. Rockfeld. Mrs. J. Ross, president, presided.

Plans were formulated for a spring tea and a rummage sale.

A raffle, donated by Mrs. Rockfeld, was won by Mrs. K. Devor.

Hostess was assisted by her daughter, Mrs. P. Gernofsky, and Mrs. M. Kurtz.

MEMBERSHIP PARTY

Adath Israel Sisterhood will have a paid-up membership party on Tuesday evening, January 12th, 8:15 p.m., at the synagogue. Head table guests will be: Mesdames Ben Applebaum, Joseph Bass, Jack Bedder, Harry Bruner, Nathan Feiman, Sidney Gladstone, Joseph Grossman, Harry Jonas, Edward Morrison, Murray Nixon, Henry Rosenberg, Samuel Shain, Erwin Schild, Norman Trachter.

Mrs. Jack Bedder, membership chairman, will introduce the new members who will be pinned with flowers.

A program will be presented, directed by Mrs. Harry Pollock. Participants will be Mesdames I. Bass, D. Blackman, R. Carbell, M. Garber, D. Grossman, R. Kay, M. Marcus, A. Stoller, A. Schwartz, G. Weisbrod, A. Weinberg, G. Wainberg. Pianist is Mrs. L. Kalebanoff.

ISRAELI NIGHT

Beth El Sisterhood will present an Israeli Night on Tuesday, January 12th, at the synagogue. Mrs. Yehudit Tamary, wife of the Israeli Consul of Economic Affairs, will be guest of honor. She will be interviewed informally by Mrs. Mimi Fliess, current events reporter for Beth El.

Program coordinators, Mesdames Ruth Mudrick and Ethel Rosenberg, have arranged a display of posters relevant to Israel.

HEADS TESTIMONIAL - Mrs. J. Barney Goldhar will act as Mistress of Ceremonies at a Testimonial Dinner & Dance sponsored by the Toronto Region of Women's Canadian ORT in honour of Mrs. A. B. Bennett, their National President 1959-64.

Fruit and Israeli delicacies will stress the season of Tu B'Shvat.

LECTURE SERIES

Adath Israel Sisterhood will resume its afternoon lecture series, Outline of Jewish Living, with Rabbi Erwin Schild, on Monday, January 11th, 1:30 p.m.

PANEL DISCUSSION

On Tuesday, January 19th, 8:30 p.m., the Parents Association of the Associated Hebrew Schools will present a panel discussion in the auditorium of the North Bathurst Talmud Torah, 3630 Bathurst Street. The topic will be: The Responsibility of the Modern Jewish Parent to his Child. Panelists are: Rabbi Walter Wurzburger, spiritual leader of Shaarei Shomayim Congregation; Mr. David Newman, Q.C., co-chairman of the Board of Education of the Associated Hebrew Schools; Mr. Dov Friedlander, M.A., supervisor of counseling services at the Jewish Vocational Services. General discussion will follow.

I STUDY HEBREW...

by B. MORIN

OTTAWA — (CJN) — Hebrew class—one thinks of children studying more or less industriously, or of olim hadashim, earnestly trying to equip themselves for conversation (seehah) with their new neighbours in Israel.

But here in Ottawa we have something a little different. Twelve adults, evenly divided as to sex, studying for a variety of reasons. The wife of one of our rabbis knows the language fairly well; she is polishing really, and comes chiefly for the pleasure of hearing Hebrew spoken, however haltingly. A man whose daughter is attending university in Israel wants to go to visit her. If she can learn the language, so can he, and when he meets her friends there will be no need for a translation job all the time. Of course he studied Biblical Hebrew, but that was some time ago, and this is a living language, quite different.

The two youngest women had very little Hebrew in school. One of them has already visited Israel and realizes how much better it is when you speak to anyone. The other is a trained teacher who speaks Spanish already. With Hebrew she will be that much better.

One of the most determined students is a grandmother who is usually the first to arrive on Tuesday evenings. As the rest of us dribble in singly or in pairs, she is busy practicing writing, looking up just long enough to wish each of us "erev tov". There is a feeling that she will produce longer phrases as we go on and this sets a nip of competition in the air.

Not all of us are Jews—there are a couple of American priests studying theology at the University of Ottawa. Hard workers who obviously study hard between classes, they hope to go to Jerusalem to study further, and are preparing themselves now. When they arrive they want to be able to say, and to mean it, "ahnee mayvin ivrit".

As for our teacher, Shalom Kalfon, formerly of Algeria and Israel, he is "hamoreh hatov". We haven't many adjectives yet but make up with enthusiasm the paucity of our vocabulary. Shalom knows French too, of course, and in the interest of Canadian unity some of us wonder if we shouldn't take it from him next. Someone suggested we study Hebrew from French, but no one was particularly enthusiastic. One at a time.

26 JEWS IN CHINA

NEW YORK, (JCNS) Only 26 Jews live in Communist China today — out of a Jewish population of 25,000 some 20 years ago. These facts were reported to the World Jewish Congress here by P.I. Yudalevich, Chairman of the Council of the Shanghai Jewish community, who noted that the tiny community consisted of 20 persons in Shanghai itself, and six in Harbin.

The community council was primarly concerned with providing welfare facilities for needy members, arranging Jewish education for the remaining children, and caring for the community's cemeteries, Mr. Yudalevich said.

In addition, the Council was occupied with requests from former members of the community requiring documentary proof of confinement in the Shanghai restricted area during the Second World War, to substantiate compensation claims.

Shazar's Niece Back to Russia

JERUSALEM (JCNS) — Dr. Sophia Linder, a niece of President Shazar of Israel, cut short her holiday in the Jewish State and flew back to the Soviet Union on Monday because of the illness of her son.

She is the daughter of Dr. Abraham Rubashov, the President's brother, who was allowed to leave Russia and settle in Israel a short time ago. President Shazar took her to Lydda airport and said that he hoped the entire family would soon be reunited.

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¼ cup water
3 egg whites
3 tablespoons sugar
½ teaspoon salt
⅛ teaspoon cinnamon
1½ tablespoons lemon juice

Pare, quarter and core pears. Simmer in water until very tender. Mash to fine pulp. Beat egg whites until stiff but not dry and beat in sugar gradually. Gently fold in salt, spice and lemon juice. Fold in pear pulp. Chill. Yield: 4 to 6 servings.

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A HOLIDAY

By Ruthie

Often I wonder what makes a holiday.

When the children are in school, you can hardly wait for vacation. How wonderful, you think, not to have to get up so early, see that they get to school on time, rush through the day in order to be able to concentrate on them when they return home. If only you could sleep!

So, comes the week. And then you can hardly wait till school begins again.

Sleep? Whoever heard of such a word. Every day of the week is mapped out: shop Monday — and you don't suceed in buying what's necessary, so; shop Tuesday—you get up for an early start, but the kids are sleeping in (after all, no school), so; shop again Wednesday — you find everything's already sold out (no store has anything, according to your brood), so; try once more on Thursday — and buy anything because that's the last chance; Friday you're making *Shabbos*.

* * *

In between, you have to think about entertaining the brats. The older ones manage. But Heather?

"None of my friends are home. Take me bowling,'" or, "How about the movies?" or, if you suggest bed, "So early? None of the kids go to bed on a holiday."

You give up. You have no more *koiyakh* (strength) fighting.

* * *

And when you do take the youngsters to see something you feel ought to interest them, their reactions amaze you.

I remember when I took my eldest, at the age of four, to the movies for the first time. You think she showed enthusiasm? What took her fancy were the big, red sign, Exit, and the curlicues on the ceiling.

* * *

With another one I really went out of my way. I took her to see, Father of the Bride. I figured that was one comedy she wouldn't resist. At five, she should be able to appreciate the family predicaments.

What's more, for safety first I was well fortified. Before we entered the theater, I made sure to have a supply of gumdrops, lollipops, licorice, cookies, peanuts (shelled, so as not to make any noise), chocolate bars, mints.

But what fascinated her was the railing in front. All she wanted to do was walk round and round and round it.

* * *

Last week I was determined to introduce Heather to good theater. Fortunately one of the best ballet companies was in town. So I took her to see a performance of The Nutcracker. I felt I was safe with a fairytale.

That was last Monday, and, honest, I still can't tell how it impressed her.

All I know is, she was suddenly starved during intermission. She ate two chopped egg sandwiches, two salmon sandwiches, a chocolate crunch, a peanut bar, topped them off with an orange drink, and sucked Lifesavers which kept her quiet while I enjoyed the show.

* * *

I'm hoping eventually to find out that it did make a dent. Suddenly she's busy practising her piano lesson. I hope I'll survive the shock and pleasure.

When I just asked her, how come, she replied,

"If I play my piece well, maybe I'll get next, Waltz of the Flowers."

Which proves: if you insist, *eppes* (something) good may come out of something yet.

(Copyright 1965, CJN)

Sunday is Funday at Shopsy's

It was a memorable 6th birthday party for Alan Tanenbaum, who celebrated in a big way at **Shopsy's Delicatessen Restaurant.** Topsy the Shopsy clown was there to entertain the children with his friend Charlie, and to hand out comic books and prizes to the young fry. What fun!

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ANNIVERSARY

by S. IMMANUEL

The Great Rabbi Joseph Isaac of Lubavitch

Next week, on the tenth of Shvat, will be fifteen years since the passing of the illustrious sage and saint of Israel, Rabbi Joseph Isaac Schneersohn of Lubavitch.

Few men such as he have left so great an impact on the last two generations. This unique leader of Habad-Hasidim in particular and world-Jewry in general succeeded in changing the scene of Jews the world over as few before him. Indeed, it isn't many who have lived as eventful and fruitful a life as he, a life of whom it behooves to recall.

Rabbi Joseph Isaac was born in 1880 in the small town of Lubavitch, center of the worldwide movement of Habad-Hasidism. His youth was spent in typically concentrated and successful study. At 15, he became private secretary to his father, then the Lubavitcher Rebbe, Rabbi Sholom Dovber Schneersohn. In this capacity the young Rabbi Joseph Isaac represented his father at many communal and rabbinical meetings, in the presence of such giants as the Hafets Haim, Rabbi Haim Soloveichik of Brisk, Rabbi Haim Ozer Grodzensky of Vilna and others. At 17, shortly after his marriage, the reins of the newly founded Lubavitcher Yeshiva Tomche Temimim were put into his hands.

The following years found him traveling throughout the vast realms of Russia and Europe as leading spokesman of Russian Jewry in the interests of his co-religionists. Four times he was arrested by the Czarist government because of his activities. However, all attempts to weaken his spirit and determination were futile.

When his father passed away in 1920, Rabbi Joseph Isaac assumed leadership of the tens-of-thousands of Hasidic families.

The new Bolshevik government, with its anti-religious policies, called for ever-increasing and more dangerous work and actions to strengthen and further Torah and Jewishness. Those seven last years in Russia (1920-1927), which climaxed in the arrest, condemnation to death and miraculous release of the late Lubavitcher Rebbe, Rabbi Joseph Isaac Schneersohn, spell out one of the greatest chapters of heroism and utter self-sacrifice of all modern times.

Notwithstanding the threats and intimidations of the NKVD (secret police), the Rebbe established a far-reaching net of religious and social activists who founded yeshivot, Talmud Torahs, mikvot, and sent forth rabbis, shokhtim, mohalim. A network of underground institutions, though constantly hunted by the secret police, flourished and became instrumental in educating an entire generation of Jewish Russian youth.

When, in Soviet Russia, there still are found sparks of Jewishness, from the Baltic to Turkistan, it is without doubt due to the singular efforts of the late Rebbe.

Years of relative calm following his exile from Russia were not spent on the laurels of past accomplishments. First in Latvia, then in Poland and America, Rabbi Joseph Isaac continued his determined efforts. In the short span of his stay in the United States (1940-1950), the late Rebbe wrought a far-reaching revolution which aroused Jewish consciousness. He took the initiative by setting the pace for an evergrowing number of day schools and yeshivot. Singlehandedly at first, he succeeded in turning the tide of an affluent indifference; he imbued America with the spirit of Torah which previously had ruled in Eastern Europe. Yeshivot, day schools, Talmud Torahs, youth clubs, multilingual publications appeared in places formerly believed hopeless and lost. These, and related projects, helped reacquaint multitudes with a tradition forgotten, raising Torah-minded generations, while he restored faith, courage and dignified self-respect to countless refugees and D.P.'s whom he assisted in resettlement.

Not one to be restricted, Rabbi Joseph Isaac expanded his work to include other countries as well. Thus he layed the foundations of the network of Lubavitcher institutions and activities which today encompass nearly every country where there are Jews.

The contagious zeal and success of the late Rebbe enthused many to follow suit. He thawed the obstructive ice of complacency; his inspired disciples, many of whom are American-born, soon were joined by others in the endeavor of spreading the light of Torah.

These ten revolutionizing years on American soil saw also the publication of scores of his works. These include original treatises of great profundity, commentaries, popular essays, many of which were translated into English.

Rabbi Joseph Isaac Scheersohn added fuel to the flame ignited by Rabbi Schneur Zalman of Liadi, founder of the Habad-Lubavitch movement more than 180 years ago. It is the perpetual flame even now kept burning by the incumbent Lubavitcher Rebbe, the renowned Rabbi Menachem Mendel Schneerson, seventh in line of succession to the leadership of the unique and dynamic Lubavitcher movement.

HUMAN RELATIONS

A Grandmother's Role

DR. ROSE N. FRANZBLAU

QUESTION: I have a very pressing problem. This past Saturday night, my husband and I baby-sat for my daughter-in-law and son who brought their 2½-year-old son to my home. When they came to get the child to take him home (around midnight), my daughter-in-law thanked me. I told her that there was really no need to thank me as it was also "my baby."

Last night I received a call from my son telling me never to refer to the child as "my baby," as the child becomes confused. When they got home, the child was very cranky. He said it was all my fault and that I had upset the child by referring to him as "my baby."

I told my son that his actions were not very reasonable. Was what I said wrong?

ANSWER: During a child's first years of life, the most important and basic lesson is for him to learn how to differentiate between fantasy and reality. Reality which can be fascinating and stimulating is also, at times, most frustrating. It is this aspect of reality that the child must adjust to and learn to handle.

Psychologically, your son is right in the request he made of you. When you call your grandson your baby, the little one figures that you are partially his mother. This also makes you partially his daddy's wife.

In calling your grandson your baby, you convey the feeling that your son, too, is still your baby, and that you have not yet given him up. Although you are a good and considerate mother-in-law, you may still feel that you gave up a great deal in letting your son get married. Therefore, the lease that is owed you in repayment for this gift, as well as for your kindness in baby-sitting is for you to be acknowledged as a part-owner of the baby. Just being allowed to baby-sit is not enough. After all, the little one is asleep and you are not really spending any time with him. You are just sitting around, perhaps slightly bored, and waiting for your son and daughter-in-law to come home from having a good time.

The child's crankiness upon his return home could not have been created wholly, or even in great part, by anything you said. Infants can be moved easily from one place to another while they are a sleep, without being too disturbed.

It is better for a child to sleep in his own bed while the grownups come to baby sit in his home. If this is difficult, then the child should be allowed to spend the night with his baby-sitting grandparents. His parents could then come and get him the following morning. Grandparents can make a wonderful contribution to the child's security and to his feeling of being loved by adults who surround him. However, most of the time they are together should be spent in play or activities where they can really get to know each other.

To say that gratitude is not necessary is to belittle both the gift and the giver. Your relationship with the young couple must be a good one of your son is able to express himself to you so openly and directly. When it comes to the treatment of their child, let these fine young parents be your guide. Then your relationship with them will continue to be good, and your relationship with your grandson will become even better.

NEW REEVE: COMMUNITY OF GOODWILL

James D. Service, North York's new reeve, this week told The Canadian Jewish News, following his inaugural address, that he is very proud to head a township which is an exemplary community of goodwill.

"North York, which is the home of the largest community in Canada, is a demonstration of how people of all ethnic descent, of various faiths and different races can live together in harmony and peace," Reeve Service told this newspaper.

Mr. Service also informed us, because of his cordial relations with Toronto Mayor Phil Givens, and other reeves in the area, he hopes for more understanding with him, and for a closer Metro relationship.

ENGAGEMENT

EDWARDS-ZIMMERMAN. Dr. and Mrs. Mark Zimmerman, 1713 Bathurst Street, wish to announce the engagement of their daughter, Sharon Lael, to Robert Stanley Edwards, son of Mr. and Mrs. W. Edwards.

STAGES HUNGER STRIKE AT CONGRESS

JERUSALEM, (JCNS). — Michael Selzer, a journalist and correspondent of the London "Spectator" in Israel, has decided to stage a hunger strike during the last seven days of the World Zionist Congress, in protest against what he termed "hatred, scorn and prejudice which I find my Ashkenazi brothers freely express against my Sephardi brothers."

In a pamphlet entitled "Why I Shall Fast", Mr. Selzer, who was born in India in 1940 and holds a B.A. degree in Oriental studies from Oxford University, said that Israel could not stand as a little island scornful of the Levant all round and scornful of the greater part of "its population which is also Levantine."

By fasting, "my aim is to plead with the people of Israel and to bring warning to the complacent rulers of our State". Mr. Selzer said.

VIENNA COMMUNAL ELECTIONS

VIENNA (JCNS) — The 'Bund Werktatiger Juden" headed by Dr. Ernest Feldsberg gained 13 out of 24 mandates at the communal elections here last week, thus maintaining its previous overall majority on the board. The new "Wiesenthal" list obtained six mandates, mainly at the expense of Agudas Israel, which lost its three mandates. The Communists also lost one of their two mandates on the council. About 4,000 out of 5,900 registered Jews participated in the elections.

MARGINAL NOTES

(continued from page 5)

her discoveries endlessly. The most interesting observation is that, according to the "Assideens", marital intimacy is permited only for three days of each month.

Also, an "Assideen" grocer would not sell to a non-Jew kosher mayonnaise . . .

This is the kind of nonsense that Maclean's is presenting to the French of Canada about the Jewish community.

MONTREAL'S NAZI LEADER: A Montreal sensation-magazine, Zero, claims to have discovered the leader of the clandestine Nazi movement there.

Max Chastel, editor, describes a meeting in one of the hideouts of the Montreal Nazis around rue Iberville. Thanks to a guide who knew the password, he was admitted to this meeting.

The meetinghall is half-dark. The walls are covered with antisemitic slogans in French and English: Death to the Jews; Jews belong in Israel; Quebec for Quebecois.

The assembled are mostly older men, though two young girls, apparently students, are present. After ten minutes, the leader arrives.

He is blindfolded. This is he, Chastel is informed, Roger L., a big bully over six feet tall, broadshouldered, redhaired. He wears a white shirt, on his sleeve an armband of a red swastika. On his head he wears a cap of a Nazi officer.

The meeting begins.

This Roger L. is not the only Nazi rabblerouser in Montreal. It seems that now there is competition for leadership in the Nazi underworld there.

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TORONTO OBITUARIES

ABEL, SAM. On January 1st, late of 1784 Eglinton Avenue West.

BRODSKY, SARAH. On December 29, 1964, late of 156 Shaftesbury St.

SOLOMON, JACK. On January 1st, late of 16 Park Hill Road.

SUGARMAN, SARAH. On December 29th, 1964, late of 44 Grange Avenue.

Services arranged by Park Memorial Chapel, 508 Spadina Avenue.

Preserve the memory of the deceased by planting trees in Israel. An appropriate certificate is sent to the bereaved family.

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188 MARLEE AVENUE
In HAMILTON Call: 544-3649
276 KENILWORTH AVE. N.

HEADS SOVIET MILITARY ACADEMY

LONDON (JCNS) — Major-General Alexander Cyrlin, the son of a Jewish tailor is now the head of the Soviet Military Academy of Engineering. News of his position was revealed in Russia last week during a television broadcast by Major-General Cyrlin commemorating the Academy's 45th anniversary.

At the same time General Cyrlin, writing on the same anniversary in "Red Star", organ of the Red Army, mentioned that three other members of the Academy staff were Jews: Generals Kotliar, Radinovitch and Iliasovitch.

LENIN PRIZE FOR KOGAN

LONDON (JCNS) — Leonid Kogan, the famous Soviet Jewish violinist has been awarded the Lenin Prize for his contribution to Russian music.

Kogan is on the first list of Lenin Prize winners just announced in Moscow.

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